THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—III.

By K. S. Ramaswami Sastri, B.A., B.L.

My eager fancy soars above thy course
At heights where trees the view can never hide,
I see thee come with puissant tameless pride
And sweet maternal love's surpassing force
From Western mountain-king's flood-opened doors.
Bhavani shy that from blue hills doth glide
And fair Amaravati are allied
With thee to save our teeming human crores.
Like Wisdom's sovereign Goddess shining bright
And wealth's presiding deity shining fair
Beside the Devi sweet of blessedness,
Your mingled graces bless our yearning sight
And give us Learning's clear-eyed raptures rare
And wealth's sweet dower and God-Love's joyfulness

The Hindu Message

THURSDAY EVENING 15, AUG., 1918.

Mr. Montagu on Indian Reforms.

There are parts of Mr. Montagu's speech at the Cambridge Liberal Association for which every Indian ought to feel thankful, but there are other parts of it to which every Indian would also feel strong objection. So long as he dealt with vague generalities and broad principles, he is certainly admirable and we can present an admirable account of his ideas and pour any amount of encomium on him as a statesman imbued with noble insight and determined to do what he can for the Indian people. It is easy to endorse his claim for the possession of an "angle of vision" different from that which those who had preceded him in his great office had brought to the administration of it. The first time we had at India's helm in the India Office a statesman bent on introducing practical reforms in the administration was when Lord Morley was Secretary of State for India. But Lord Morley *did* some very wrong things, and he *uttered* more that was wrong than he did what was unjust. Mr. Montagu had his training under him, and this has certainly left its mark. He never fails to utter fine sentiments regarding India, and his ideal is certainly high. Nor is this a small merit. Where the ideal is high, there is always hope. Man lives in hope, and hope gives him a tone of cheerfulness and sustains him in all his activities. He who can keep man hopeful is certainly a public benefactor. Mr. Montagu's Secretaryship has certainly brought hope to India in full and ample measure. It has brought to us the famous announcement of the 20th August. Since then Indians are sustained by a great hope, and the future of their land is one which appears to them draped in the bright robe of freedom and self-respect.

Mr. Montagu's recent speech at the Cambridge Liberal Association is one which also bristles with liberal sentiments and fills the hearts of Indians with hope and joy. He said :—"One of the first duties of the Government of India must be to start and steadily promote a policy which would enable India more and more to supply her needs by her own efforts out of her almost immeasurable resources." If Mr. Montagu would ensure to India the gift of a liberal measure of technical education and of the trade conditions we need for producing all the manufactures we need in our own country, he will have done us exactly what we want in our present situation. The chief reason why India is agitating persistently for self-government is that she may have an assured future of industrial safety. Of course self-respect and self-determination are also among our great aims, but our people are dying of starvation and pestilence year after year for want of the necessaries of life. Blow after blow falls on them. They do not even know whence comes these blows that prostrate one section of the community after another which has long prospered by pursuing its own traditional occupation of ages. If this state of things is to be ended, the present industrial uncertainty must be replaced by a

future of assured industrial hope. What Mr. Montagu will do to restore our industrial position remains to be seen. There has been any amount of talk of reviving Indian industries, but little or nothing has been done. It is not enough to talk of Imperial Preference. We can never be satisfied with measures which will simply enable us to send our raw products to Great Britain and the British dominions of the Empire on more profitable terms than foreign producers of the same. What we want is to secure facilities for producing those manufactures which alone will ensure a variety of occupations and thereby keep the masses of India above want and starvation. Will Mr. Montagu secure to us the measures, educational and commercial, which we need in order to feed our starving poor and save them from the clutches of death?

Secondly Mr. Montagu asked,—"Were we to have one principle of government for India and another Principle for the rest of the empire? How had we built up South Africa, Australia, Canada, and New Zealand? Was not the principle of the British Empire the principle of a Commonwealth of free nations? Were we not to extend it to India?" For this utterance India ought ever to be grateful to Mr. Montagu. India has hitherto been regarded as fit only to be a slave, and India has remained content and grateful for being permitted to live as a slave. Thirty years of Congress work has put heart into the nation, and everywhere there has been a revival of energy and activity. This utterance of Mr. Montagu's following upon the announcement of the 20th August last and his own visit to India is the reward for our great leaders' self-denying labours. There are living still some at least of the great veterans who worked for years amid much discouragement to lay the foundations of freedom for India. To them this utterance and the many gratifying circumstances which have preceded it must bring great joy and gladness. Of course Mr. Montagu's speech is only the unofficial utterance of a member of Parliament who occupies a distinguished position and office in the Ministry. Still, there is a value attaching to it which is undeniable; and if such sentiments are frequently placed before the British people and become a part of their intellectual outfit and life, it will surely affect the progress of political events.

Mr. Montagu asked,—"Had they ever known a case in the history of the Empire when what was called the relaxation of British control had not meant the closer union of the country concerned with the rest of the Empire?" It is marvellous that Indian leaders should have expresssd the same or similar sentiments for years, and yet have been subjected to condemnation and ridicule. Our great leader Babu Surendra Nath Bannerjea, we believe, once flung this very sentiment in the face of Lord Cromer before an audience of British journalists when he ventured to redicule the Congress demand for self-government, or for at least some substantial steps towards its attainment. "Self-government," he said, "is the cement of Empire." Even without it, India has twice saved the Empire,—once on the battle-field of South Africa and now again, in a much more substantial manner, on the battle-field of France. Now, the suspicions once held regard-

ing India have *to some extent at least* disappeared. Mr. Montagu has boldly and hopefully come forward to confess the truth, and we trust that it will fill the mind and heart of the British people more and more till at last they will learn to recognise that a self-governing India will be a greater source of strength to the Empire than any other. We feel certain that the early, if not also the immediate, future will establish this great truth beyond all possibility of doubt and suspicion, and that self-government for India will be fully and successfully accomplished.

We regret that Mr. Montagu's speech does not give us reasons to hope that this accomplishment will be *speedily* effected. He speaks of "progressive realisation of Responsible Government *step by step* as India proved to the satisfaction of the people of Britain and their representatives in Parliament that she was ready for it until one day we should complete the process and India too would take her place as one of the free nations in the Commonwealth of Nations called the British Empire." This is quite meaningless. Did Great Britain or any of her Dominions obtain self-government and freedom by this process? Nations are entitled to self-government by birthright, and become strong and great by the exercise and practice of self-government. India can be no exception to this rule. That Mr. Montagu utters such a sentiment in defiance of all logic and precedent shows how well he has been transformed under the influence of the Indian bureaucracy and how apt a pupil they have found in him. We trust, however, that the agitation in India caused by the publication of his Reform proposals will teach him to unlearn the absurd lessons he has learned during his Indian sojourn, and that his stout common sense will assert itself when he begins to draft the Bill which he is soon to place before the British Ministry and Parliament. We do not think that either the Ministry or Parliament will suffer the taking into shape of any law so absurd as the granting of self-government in drop after drop, in driblet after driblet. That would be to dry up the very springs of self-government instead of giving them full and free play and the scope needed for the power of self-government inherent in man to expand and develop itself to the full. Let Mr. Montagu learn how Japan went to work in developing her national self-government.

Mr. Montagu claims that in drawing up the proposals for reform, he had "no distrust of the Indian people," that India was not yet a nation, that the British must "see it a nation," only with "time and experience" it could be made a nation, and that "the limitations and reservations in the scheme (of reform) would disappear step by step." We have already given our reasons for discrediting this idea. The only way to introduce self-government is to trust the Indian people and only correct them when they go wrong. For this process of correction, there is the Viceroy's power of veto, and it can be exercised at any stage of any legislative or administrative measure before the Indian legislature. Let the British Parliament and British statesmen resolve to place their faith in the Indian people and their leaders, and they will reap their reward. The soul of man is by nature free, and it will expand when light and air surround it in full

measure. The soul of India is not a child-soul which must be kept in leading strings. Already plenty of harm has been done to it by keeping it under leading strings and denying to it the light and sunshine of freedom for ever so long a period of time. All we want is opportunity,—not knowledge of, or the taste for, political life. The Mahratta Empire is still a recent chapter of Indian political history. The Vijayanagar Empire was only a little earlier than that. The Mohammedan supremacy in India was also a fact of importance, and both Hindus and Mohammedans shared in the working of that structure. There are still both Hindu and Mohammedan states, and they have self-government in the measure accorded to them under the British Protectorate. This circumstance shows the vitality and unity of the Indian community. Every community in the world is a composite one, and must be a composite one. The existence of common interest is the source of strength in all communities, however composite and heterogeneous in structure. It is the source of that unity in diversity which is the basis of strength in all nations, empires, and communities. Let our rulers in Great Britain and India recognise the existence of this unity in India as an undoubted fact, and it will not be long before they will make up their minds to yield to the Congress demand. The power and strength of Great Britain in the world will advance by leaps and bounds on the day that they resolve to trust the Indian people and enable them to work out their destiny under the protecting ægis of Great Britain. Let them find and establish whatever safeguards may be needed, but Indian self-government must be constituted an organism and not a thing of shreds and patches to be artificially bound together into a whole by the propelling force of some outside power bent on achieving its own aims and regardless of the inner forces and impulses moving the hearts of the Indian people and dircting them towards the goal and destiny which are appointed for them in the future by the eternal impulses of human nature and by the omnipotent will of Him who directs and guides them towards that goal and destiny.

Sexual Morality, East and West.

According to the Hindus marriage has two direct aims,—(1) *the preservation of Dharma*,—the eternal Dharma on which the order of the universe depends and which enables the living soul of man to attain to that Self-Realisation which leads to spiritual perfection,—that Dharma for the due performance of which the wife has to remain by her husband's side as his *Dharmapatni*, his indispensable companion and helpmate in all the duties enjoined in order to achieve life's aims ; (2) *the preservation of the race in its purity*, without which the preservation of the Dharma is impossible. In verses 18—21 of Srimad Bhagavata Purana (III-14) Kasyapa, in a dialogue with his consort Diti, makes a fine address to the "*Grihesvari*" which sets forth the Hindu ideal of the loving and faithful wife. Kasyapa says that to him who wishes for eternal happiness the wife is, as it were, the other half of his body,—for without her by his side he can perform none of the sacred duties (Dharmas) on which the order of the

universe depends; with her loving co-operation on the other hand, he can control his senses and discharge all the pressing material burdens and satisfy all the wants of life here. Hence, as the Bhagavata says:— To such a benefactor (i. e., the dutiful wife,) we are unable to make a full and adequate return of benefits either in this life even when protracted to its full term of years or in future lives. Thus the preservation of Dharma and the production of pure progeny are both closely and inextricably intertwined. They constitute, in fact, one and the same phenomenon of Hindu married life,—the one feature and circumstance in the life of a living person on which depends both the order of the universe and his spiritual progress as a re-incarnating soul. A united life of complete mutual love is *implied* in the conception and ideal of Hindu marriage, but it is a gracious incident or divine gift making it a haven of sweetness and serenity and ensuring to the wedded pair the reaping of all its noble and generous fruits.

A wholesome regard for sexual selection is absolutely necessary for the gaining of all these high and spiritual gains of married life. An English writer—Havelock Ellis—says truly:—"A man who marries for money or ambition is departing from biological and moral ends of marriage. A woman who sells herself for life is morally on the same level as one who sells herself for a night." In the West, most marriages are effected by men and women under the influence and impulse of these low motives. As the writer just quoted says:—"We have a morality which applies to the sphere of sex. But that morality is one which belongs mainly to the sphere of property and was very largely developed on a property basis." It has also a *physiological* basis in "love, at the very least in sexual desire." These economic and physiological bases of marriage cannot, however, constitute *sexual morality*, though they may act as aids or conditions contributing to its development. According to the writer above quoted, there is only a "pseudo-morality" of sex in the West. Hence, it is no wonder that "free unions outside legal marriage"—or what are called "trial marriages"—are daily on the increase. There is no doubt at all of the pronounced tendency witnessed at the present time to dispense as long as possible with the formal ceremony of binding marriage." (Havelock Ellis).

The distinguished living moralist, L. T. Hobhouse says:—"The responsible human being, man or woman, is the centre of modern ethics as of modern law." We recognise that the sense of personal responsibility is essential to the existence of mutual trust and mutual love between husband and wife. But what is the object towards which this sense of personal responsibility in the men and women of a community is directed? Havelock Ellis says:—"The responsible person is the person who is able to answer for his actions, and, if need be, to pay for them. The payment of a fine imposed by a magistrate or judge, or the loss of social reputation involved in a conviction leading to imprisonment, may act as a deterrent in many cases, but certainly cannot produce a sense of responsibility which can be described as *truly moral*. Such abstention from evil is based on

calculation of consequences and so utilitarian in its intent and motive. The free unions and trial marriages which are said to be on the increase in the West do not indicate or prove any increase of "moral" sensibility, for they are based either on the utilitarian desire for "economic independence" in the women or in the rise of the "physiological" phenomenon of "sexual desire" which is common to both men and women. In India, on the other hand, marriages do not take place, as already stated, either fom economic or physiological considerations. They are due to considerations relating to the preservation of Dharma and to that purity of race which is essential to the efficacy of Dharma in preserving order of the universe and promoting the advance of the jiva (or reincarnating individual or soul) towards the spiritual goal of God-realisation and Self-realisation. Pre-puberty marriage ensures the absence, in the girl married, of the utilitarian consideration of economic independence, and, in both the boy and girl married, of the physiological consideration or basis of "sexual desire." Fom the time of marriage commences a series of Vedic sacraments or acts of purification in which both husband and wife take part; and in time both become conscious that by these acts they dedicate themselves to each other for the spiritual elevation of both, for the maintenance of the order of the universe (*loka-sangraha*) and for the production and leaving behind of children who will, in their turn, continue the work and function entrusted to the race by the divine will as revealed in the eternal injunctions of the Vedas and the Rishis. Heare we have what can truly be called *moral responsibility*,—for, the relationship and burden of marriage is undertaken without any selfish or material motives, and its burdens are borne—though only after the wedded pair has reached the years of discretion and not in the beginning when they are yet unripe—from a desire of spiritual advancement and the maintenance of the order of the universe as determined by the divine or law.

The economic and physiological considerations which play so prominent a part in Western marriages do develop themselves in time here too, but they are merely incidental to, and not indispensable for, the gaining of the ends in view in bringing about Hindu marriages. The ulterior aims in Hindu marriage are spiritual and moral, as already more than once explained and the Hindus have every reason to be proud that their system of marriage has these great merits. It is these merits and the regulations made by the Rishis to preserve them that have preserved the system in its essentials for ages in much of their ancient purity, though time has not failed to leave its mark in changing some of its features for the worse. It is also those same merits that have still to a large extent preserved women's chastity in India and the advantages arising to the Hindu family fom its preservation. Sir Thomas Munro said:—"It will be an honour to the ladies of England if it can be said of them that they are as chaste as the Brahmin women and the Hindu women of the higher classes". While we still retain largely unimpaired these features of our society, responsible writers in the West are known to speak of "the growing proportion of adult unmarried women

whose sexual relationships are unrecognised by the state and largely unrecognised altogether."

What is even worse than the above is the unquestionable fact that, under the present conditions in the West, "while the modern man has to some extent acquired feminine qualities, the modern woman has to a corresponding extent acquired masculine qualities" (Havelock Ellis). This unnatural process of unsexing the sexes in quality and hence also in work and occupation (*i. e.* in *guna* and *karma*) has become inevitable in the West and is destined to go on, and only ruin can result from it to human society. God save India from a transformation so dire in its consequences and a civilisation so subversive of natural law and ethical intent. There are advanced Hindus so-called who, in season and out of season, depreciate or denounce the spiritual import of all our Dharmic regulations and indulge in extravagant laudation of the greatness of Western civilisation. They know precious little of the more deep-seated tendencies of that civilisation and the ethical and spiritual ruin which is threatening Western society. The devastating world-war now going on is only the last and worst phase of some of its recent developments. It is also a symptom of its deep-rottenness. Let not our new men behave like moths blinded by excess of lamp-light and rush to their ruin in the burning flame in front.

The Title page and Contents of the 1st Vol. of the Hindu Message are now ready and copies will be sent free to such of the subscribers as require them along with the next issue.

Notes and Comments.

In a Reuter's telegram dated "London, July 30," giving the substance of a speech by Lord Sydenham before the Indo-British Association, Mrs. F. Steel is also reported to have made a speech before the same body in which she "urged the impossibility of a popular system of representation while caste remained so powerful." When people want to enlarge upon the greatness of the work of the British people in India, they assume it as an unquestionable fact that the caste system has broken down and is about to disappear. When the very same people want to prevent any steps of political advance being taken for the benefit of the Indian people, they put forward this bugbear of caste in order to show that we are unfit for any system of popular or democratic representation. Anglo-Indian antipathy to Indian progress takes the most Protean forms to suit occasions as they arise.

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* *

If differences of caste do not exist now, they once existed, in Europe, and the system of representation did exist also side by side. Even now distinctions of class exist in Europe. If distinctions of class can co-exist with a popular system of representation why on earth should it not co-exist with distinctions of caste? There is no fiat of Heaven forbidding such co-existence, nor is there any eternal law of nature or of man to forbid it. Moreover, it will be well to note the tendencies of social life in modern Europe as declared by one who is perhaps the greatest living authority on the science of sociology,—*viz.*, Professor Giddings. He says.—"The growth of wealth and of numbers and the greater tension of life increase the heterogeneity of civil populations, and establish complex relations between the different race-elements and the different strata of population on the one hand, and the division of labour in the social constitution on the other hand. The demotic composition becomes more varied, the differences of vitality and of ability become greater, and there appears

a tendency to identify, each race element, each degree of vitality, and each grade of ability with *a definite place in the social organisation.*" We direct our readers' attention to the words just underlined. The various race-differences, and even the differences of ablity and vitality, in society tend each to have its own "definite place in the social organisation," and all free movements to and fro have ceased between the various social grades and races. That is to say, modern society is tending towards, a more or less rigid distinction of caste somewhat resembling what we have had in India from time immemorial. And yet the popular system of representation is not modified or abandoned. Why should not the Indian institution of caste which is also undergoing modification to suit existing conditions be allowed to remain and some kind of popular representation be introduced among us ?

* * *

Nor can it be said that popular representation is something altogether unknown to India. The ancient village assemblies were constituted on a representative basis, and they have lasted down to the establishment of British rule. The idea of representation was also carried out in the constitution and Government of the Indian merchant-gilds and craft-gilds. Besides, we know there were in Ancient India both in Hindu and Buddhistic times, various republican governments with a more or less democratic constitution. The people of Asia have always enjoyed the blessing of civilised government, and their governments have been diversified to suit the political conditions of different ages. It is absurd to suppose that Indians will not be competent to cope with the working of any forms of government which may be modelled on those prevailing in Europe. Already representation has been introduced in various forms, and our people have become familiar with its working in all those forms. There will be no difficulty in making any fresh adjustments needed. The Ango-Indian mind which Mrs. F. Steel represented at the meeting of the Indo-British Association is unwilling to let go its hold on the Indian people and thereby to lose its chances of making gains of all sorts at our people's expense and ruin. There is the real secret of Mrs. Steel's opposition to all reform in Indian government.

* * *

In this connexion we may state that Lord Ronaldshay paid a high tribute to the Village Panchayats and Union Committees in the Dacca district upon their success in managing local affairs—and especially to the representative headmen for their share of work in contributing to their success. He said.—"The union Committees are working with steadily increasing interest and efficiency and are displaying a spirit of enterprise which augurs well for the future. The reports show that the Committees are becoming more self-reliant, they are acquiring a healthy public spirit and are not only alive to their responsiblities but are ready to shoulder them. They show also that the people themselves are ready to acquiesce in taxation when they see that the money so raised is spent for common good." The important thing is that the idea of "common good" must be alive. In India the idea of common good has always been alive and is no new birth which we owe to foreign influences or education. Though each caste has its own special place and function in Hindu society, or what is known as *Asadharana-Dharma* , we have also had the conception of duties common to all men—the *Sadharana-Dharma* and our sacred books and teachers have insisted on the cultivation of *Atma-Gunas*, eight in number, which are enjoned as obligatory on all who are bent on the attainment of salvation.

* * *

It is absurd to suppose that ritualistic duties such as the Samskaras are the only duties imposed on the various classes of Hindus who form the system of Varnasrama. The Hindu system of ethics is a complicated one,—it is both ritualistic and ethical or social. The former has attained much prominence, for men who lead a busy life are apt to neglect them most. Purely social or ethical duties are more or less enforced by the requirements of the

struggle of daily life and by the vigilance of the state in detecting and punishing offenders. It is the purely ritualistic duties that are apt to be neglected by busy men, and especially in modern India where the ruling class belongs to a different religion and the influence of its example is absent. Even under Hindu rulers, the supervision of the state over ritual and ceremony could never have been of the most rigid kind. Hence the prominence laid on then in our sacred books and by our teachers. But we should not, for this reason, deny that Hinduism attaches as great a prominence to ethical and social duties or virtues as to ceremonial and ritual or purely social functions.

* * *

It may perhaps be said that the so-called Atma-Gunas are also intended to promote the individual's spiritual advance, and do not consciously aim at the public or national good. Even *paropakara* or doing good to others may be thought to have a similar aim. The Indian point of view is, indeed, somewhat difficult to understand. But if properly understood, it will be proof against such objections. For every action presents a double aspect,—its relation to the agent and its relation to others. To the agent, its relation to himself is the all-important thing. If he is constantly thinking how his action affects others, it will only make him selfish, egotistic and proud. On the other hand, if a person cares only to consider whether or not it promotes his only ethical and spiritual progress, he will exert himself to make the action as perfect as possible. In this event, its effect on others will also not fail to be what it ought to be, owing to the care bestowed on it. If on the other hand, its effect on others is the prime consideration, its intrinsic nature and worth will engage the attention of the agent to a less degree. This will affect both the agent and the action injuriously and ultimately also the interests of others. Hence all Karma-Yogins are called upon to care only for the Karma itself and not waste their thought upon how it affects other's interests or even one's own.

* * *

We thus see that the Indian system of caste which is so much of a bugbear to Anglo-Indians of the stamp of Mrs. F. Steel is only a means to the spiritual regeneration of the individual and cannot stand in the way of the introduction and working of any system of representation. It has co-existed with various systems of government in the past, and we are sure it is destined to co-exist with many more. It always adjusts itself to changes of circumstance, and is apt to be unobtrusive in its working and manifestations whenever the need arises. It is absurd to suppose that caste will ever cease in India, or indeed in any part of the world. It exists in some form or other in every country and community, and to insist on its complete disappearance is to wait for the Greek Kalends. We do not know which to admire most in Mrs. F. Steel—her absurdity or her disingenuousness,—when she says that so long as caste remains, no system of popular representation can become possible in India. women of her stamp must be rare in any country in the world—especially in a country so rapidly changing as Great Britain. The world has to get on with its business, and will know how to get on,—in spite of her and her compeers. The progress of India is assured, and neither Anglo-Indian women like her nor Anglo-Indian men like Lord Sydenham can put back the hands of the clock here.

Olla Podrida.

We learn that some Indian *Editors* are going to the western front to see somethings by direct first-hand perception. Is it because of their slashing leaders; Slashing leaders are very much wanted in war. We hope that they will not make a direct personal investigation of bombs or allow bombs to make a personal investigation of them. As to how much they will benefit themselves or India we shall wait and see.

* * *

A. G. G. has written strong articles about a league of free nations and says

that this idea is quite opposed to the imperial idea. Does he expect his idea to survive in the struggle so long as the passions of men are what they are? Victimise the passions and they will cease to victimise the world. A league of free nations indeed? Free to do what? Free to make others unfree? Where are the unfree nations and the so-called barbarous races in his grand scheme?

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We learn that Field-Marshal Von Eichhorn was bombed and assassinated by a Russian. The *only* comment on this in the papers is that "this is another sign of Russian revolt against German tyranny." Human lives seem to be very cheap now-a-days and there is not even the minor refinement of regret at this.

***

Has anybody thought about one important feature of social reform legislation, I wonder? As the legislative councils are proposed to be constituted, unsettling measures of social legislation can be easily passed in haste and repented by the community at leisure. But what is this in comparison with the making of constitutions on paper?

***

Can we say a word about our recent special conference? Mrs. A. B. has made the following comments thereon:

(1) "Happily we have no more Provincial Conferences till next year."

(2) "The Tamil, intellect is peculiarly clear, acute, and brilliant but the Tamil emotional temperament is *ill-equipped* and what there is of it runs to *passion* rather than to high and deep emotion, and expresses itself by shouting, hatred, and suspicion."

(3) "In these modern days men prefer smug conventions to great emotions and flatter themselves that they become superior by becoming inhuman."

These are a few of the many splenetic outbursts in the memorable leader in New India on 5-8-18. Provincial Conferences will do the greatest service by ceasing to exist, and the Tamilians are heartless obstructionists capable of only shouting, hatred, and suspicion. Now I ask what business a few Tamilians had to misbehave themselves in such a way as to bring upon the devoted heads of all the Tamilians the measureless and dire wrath of the ruler of gods and men even though she speaks like a querulous old woman?

***

So far about the Madras Conference. Mr. Rama Kamath has something very strong to say about the health of Madras—about the new dust bins and rubbish carts, about the original method of filling up ponds and tanks by gutter silt, etc. etc. etc. I wonder why we do not hear about the cholera mixture now-a-days. But Mr. Rama Kamath and others of his persuasion forget that a new type of motor ambulance has been provided and that people should joyfully welcome illness, fractures etc. etc. etc. as it will give them the privilege of a ride in the ambulance to the ordinary hospitals or the isolation hospitals.

***

Then we come to education. Another malcontent raises his voice against Mr. C. A. Kincard's *Indian Heroes*. What daring, nay, what fool-hardiness? Mr. Kincard says of Rama and his brothers: "The four young ones were beautiful to look upon and indeed men whispered that the great god Vishnu had divided divine spirit between them. *But of that I know nothing*." Does it matter much that he knows nothing at all? This is the kind of book that is to impart *our* culture to *us*. He speaks of Krishna as King Krishna throughout. In his preface he says: "It is my hope that in this little book my fellow-officials may read and enjoy a summary of these great poems." We thank him for the gracious promise that we infer from these precious words. Those who read his book are sure to become his fellow-officials.

***

Then we come to Indian religion. Miss Bell, organising secretary of the Order of Star in the East,—how many organising secretaries are there in the world; Are there disorganising secretaries?——visited

Enangudi on 31-7-18 and 1-8-18. There was a crowded programme including two addresses on the coming of a world teacher —why the devil did he not come a little before the war and save the Czar and the humbler folk who have gone off to the other place?——in the near future. The lectures were *very* largely attended especially by ladies and Mahomedans. I wonder why the genius of a correspondent has placed these in juxtaposition. There was a *special* address by Miss Bell to the local women's Indian Association and the address was *very* much appreciated. The performances were duly repeated at Kumbakonam.

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Will you hear two important items in my budget of news? There is to be a widow marriage in the Tanjore District soon. The Indian Boy scouts have made their reappearance with their lotus and their star.

SCRUTATOR.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(continued)

12. The purity and efficiency of national life depends on the purity and efficiency of family life and the latter eventually and largely depends upon the purity and efficiency of the woman as the guardian of the racial type. Woman from the point of viw of the present is the beautifier and sweetener of life. But from the point of view of the past she is the preserver of the racial type, and from the point of view of the future she is the transmitter of a great inheritance and a precious tradition.

13. Since children have not learnt the art of choosing their parents, the Law of God had to take up this task, because if grown-up men and women with their souls under the sway of *kama* (passion and desire) were allowed to do as they liked they would mate without reference to any circumstances other than their own unregulated desires and would say as one great man said that "public opinion is a strumpet and posterity is a piece of nonsense." Heredity is a great and potent factor in the welfare of individuals and races and hence it is that public opinion and law have the seeming impertinence to step between a man and his desire.

14. The birth-endowment of a person and his early training are a strong—in some instances an overpowering—element in the self-revelation of his personality and in his development. Proper marital choice in accordance with the law of God, proper marital life, purity of thought and word and deed on the part of the man and woman who must not be engrossed with the idea of marital enjoyment but should rejoice in marital duties and marital creativeness for the sake of the greater happiness of man and the greater glory of God, and proper early training of children who are the golden links of the generations, the real joys of life, the evidences of the virile self-renewal of the race, and the God-given means of achieving racial immortality——these are the vital forces of racial life and any poison admitted there will eventually lead to racial extinction.

15. The physical constitution of man is thus a product, a basis, and a force. It is derived from various elements which stretch far back into the past and no one can say what sin of which predecessor may not cast its shadow on the mind and body of generations unborn. It is a basis because it is through it that we have to pass beyond it. शरीरमाद्यं खलु धर्मसाधनं. It is a force because its purity or impurity has far-reaching consequences. Only God and Dharma who are eternal can watch and regulate and guide us properly and hence it is that Dharma which is the word of God is positive and emphatic on this point.

16. Dr. Bryce in his Romanes lecture points out that the free admixture of blood between individuals belonging to different communities and living at different levels of civilisation tends in the long run to diminish the wealth of character and the

potency of civilisation which human communities possess. The gain of the weaker community is doubtful and small ; the loss of the stronger community is certain and great. Surely there are means of achieving brotherhood other than mingling by marriage. The higher and truer and nobler brotherhood is a psychic feeling rather than a physical fact. The former is divine in its nature and hence beyond the fluctuations of time and space and the tyranny of greed and lust. The latter is of the earth earthy. How many children born of the same parents fly at one another's throats !!!!

17. Herbert Spencer held the view that even races at similar levels of culture but with special peculiarities of racial endowment and racial vision will suffer loss of power through unregulated intercrossing, as this will unsettle the stability of " the physiological equilibrium of their inherited racial endowments." Humanity has achieved great things in the course of centuries of painful travail and cannot afford to allow the momentary whims of individual passion to undo all that has been done while the individuals enjoy the benefit of all that the strivings and sufferings of millions of generations have won for their benefit and their happiness.

18. If one individual in a family goes wrong he might mend or be cast out of it, and in the last resort human life being short his capacity for mischief will have only limited scope and operation. If a family in a group goes wrong the evil will be greater but the three possibilities above said apply here also. If a group in a society goes wrong the evil will be on a considerable scale but the abovesaid possibilities will apply though with less certainty. But if through the decay of faith in and loyalty to Dharma *Varnasankara* sets in and a whole society goes wrong, it cannot right itself and untold suffering and even extinction may follow. Such communal mixture will lead to the obliteration of all the great characteristics acquired and preserved through the ages. The families composing the corrupted society will be unfit for the reincarnation of great souls awaiting embodiment. Thus obedience to the sacred law in this matter is the only means of safeguarding the interests of humanity at large.

19. Indeed, if the great evil of *Varna-Sankara* is avoided, the minor evils corrupting family life will be set right in the course of the succeeding seven generations and the society will right itself and preserve its equilibrium despite temporary oscillations.

20. Hence we can sum up the results of this exposition. The Hindu ideal is federation not fusion. The integrity and efficiency of society depend on the integrity and efficiency and purity of family life. The preservation of प्रजातन्तु has the physical side of the continuity of generations and the higher spiritual side of the preservation of Dharma. The family is the real unit of the state. Science tells us that the permanent and happy union of the male and the female softened and sweetened life, made the continuity and development of civilisation possible, and led to the psychic evolution of man. Our view is that if the purity and refinement of the family are preserved and the graces and benedictions of the *samskaras* are attained, a perfect Brahma Jnani would be born in the family and the light of sainthood in him will illuminate the world and uplift the generations preceding and following him. This is the positive side. The negative side is that *Varna-Sankara* will have the various results stated above and will result in racial extinction. If we add to the impurities in past births the impurities of family corruption and social taint, who can save us ? If our parentage gives us an endowment of purity and power and if the society contributes its electric currents of dynamic purity of ideals we can counteract the evil tendencies in us and with the help of Dharma attain to the lotus feet of God.

(To be continued.)

Our Present Situation, Social and Religious

BY

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Dharma—X.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

(continued.)

"The validity of every Pramana originates of itself at the outset and *Apramanya* is determined by examining the sources of the Pramana and finding it to be blemished." This is the principle on the basis of which the mimamsakas build their edifice. The Buddhists now resent this method and contend that "*Apramanya*" cannot be determined by finding out "दाष" blemishes in the source, for "we have elaborately demonstrated that "*Apramanya*" originates of itself at the outset for it is अवस्तु or "that which is not cognizable" Hence it cannot be maintained that "*Apramanya*" can arise from faults or दोष of the sources of the "*Pramana*". So they say to which the orthodox mimamsaka replies, in the words of that famous commentator of *Sastra Dipika*, Ramakrishna —

"न निश्चयप्रागभावरूपमप्रामाण्यं, किन्त्वविद्यमानार्थ-प्रकाशकत्वरूपम्, तच्च शक्यं दोषज्ञानेन निश्चतुम्; अर्था-न्यथात्वस्य दोषानामत्तत्वात्; दुष्टेषु कारणष्वयथार्थत्व-दर्शनात्" इति ॥

The passage means:--"It cannot be maintained that *Apramanya* is "निश्चयप्रागभावरूप" or independant existence before any conclusion is effected, in other words it is not a thing which exists of itself at the outset; but it must be admitted as being of the nature of producing before us a thing which does not really exist. And this can be very easily determined by knowing whether the source contains any faults. For "अर्थान्यथात्व" or "the false exhibition of a thing" originates only from blemishes, because we all know that only when the sources are contaminated we get false impressions of real things" There is a good deal of reason in this contention. We all know that when the sources of knowledge such as our eyes etc. are diseased we get a false impression of the real thing. It has been pointed out that only when a man is suffering from jaundice he sees everything around him as yellow which is not real "कामलो हि पीतं शंखं जानाति" which means "a jaundiced man thinks the white conch-shell as yellow". It is evident from this that "*Apramanya*" or *invalidity* can rightly arise from the diseased condition of the sources of knowledge or simply अप्रामाण्य is "*doshajanya*". But we also know that the Buddhists have met this contention by declaring that the "dosha" or faults simply operates in obstructing the rise of "guna" or merits in the source and hence it is only the "*Pramanya*" or "*Validity*" that can rise from the merits of the sources and therefore अप्रामाण्य must be admitted to be existing at the outset as it is "*Avastu.*" We shall later on deal with the question whether "*Apramanya*" is अवस्तु or otherwise, but we shall for the present confine ourselves to the examination of the principle of "प्रामाण्यं स्वतः". Say the Buddhists:—

"गुणविधुरेषु दुष्टेषु च कारणेषु अयथार्थज्ञानं जायते' तत् कथमयं निर्णयो दोषनिमित्तकमेवायथार्थत्व, न गुणाभावनिमित्तकमिति"

Which means:—"It is not reasonable to maintain that "*Apramanya*" emanates only from actual faults existing in the source, for it emanates equally when there are no merits as well. It is not necessary that there should be actual faults; it is enough if there are no merits; for we all know from experience that we are inclined to believe in the words of certain persons while at the same time we are not disposed to believe another set of people on whom we do not have confidence. Here in the latter set of people we have no confidence or in other words there are no merits in them which will effect a "*Pramanya.*" Hence how can it be held that "*Apramanya*" emanates from faults alone." What the mimamsaka replies to this is that though the *invalidity* of a Pramana may arise out of faults or the absence of merits in the source what we are really concerned with here is whether "*Pramanya*" or *validity* is स्वतः or not. The real criterion, according to them, of a Pramana is "बोधकत्व" or "the ability to impart knowledge" and as every "*Pramana*" invariably has this as its "*Svarupa*" or feature, it is absolutely right to hold that the *validity* of a Pramana is of itself or स्वतः as it is called. Moreover it is within the experience of every intelligent being that only after being possessed of a knowledge of

a certain thing, the tendency to examine the source that gave the knowledge, arises. And before beginning any attempt in the direction what was it that brought about the knowledge? Surely the "Bodha" or knowledge of the thing. And this "Bodha" was imparted to us by an instrument And hence we say that instrument has "*Bodhakatva*" in its bosom. Only after obtaining a particular knowledge we begin to examine the source to make sure whether our previous knowledge remains infallible or not. Now this leads us to the question whether the absence of merits or गुणाभाव as it is called is essential to effect an "*Apramanya*" or *invalidity*. Bhatta says "पौरुषेये द्वयं दृष्टं दोषाभावो गुणस्तथा" which means "Two things are seen to effect a "*Pramanya*" or *validity* of a Pramana so far as human evidences are concerned (1) absence of "dosha" or faults and (2) presence of merits. But of these two the first or the absence of faults alone is absolutely essential, for if on examining the sources we find no faults, the Pramana will become absolutely valid on account of its "inherent ability to impart knowledge" or "*Bodhakatva*" even though we do not find any merits. For the "*Bodhakatva*" can be obstructed only by the faults arising from the source and as long as there are no faults to be found in the source its "*Bodhakatva*" will always stand before our mind and what if we do not possess merits? Ramakrishna rightly puts this contention as follows :—

"गुणाभावेऽपि प्रमाण्यदर्शनात् तन्माबाधीति दोषानिमित्तमेवायथार्थत्वं शुक्तिकारजतज्ञानादीनां कल्प्यते, दोषस्यव तिमिरादेस्तान्निमित्तत्वेन बहुलमुपलब्धिः" इति ।

The phenomena that we mistake the mother of pearl for silver and the rope for the serpant are produced by "Timira" or diseased condition of the eyes which is really a "*dosha*" or fault of the source of knowledge—eye. We shall again meet the mimamsakas continuing this discussion next time.

(*To be continued.*)

Gleanings.

Lightning and its Real Power.

It is a common belief, among countryfolk, in India as in many other countries, that with every lightning stroke there is some thing, which falls down from the sky with a tremendous crash; as to what that something is, people differ in their opinion.

There are a few reasons for this widespread wrong belief. One very plain cause is the appearance of trees and buildings after the lightning stroke; any casual observer can clearly see long and vertical slits, resembling those produced by the laborious work of a large saw, which immediately suggests the idea that some hard object (at least as hard as iron) must have passed rapidly through that way, producing that cleavage: for, in the experience of the common folk, no other explanation presents itself to them. But the real reason for the appearance described above is probably the fact that a line or sheet of fire (lightning) passed by that way so rapidly that it cut through the building or tree without burning through or completely destroying the other parts of the same object; a slow burning through the wood will probably burn or destroy the *whole* object; but a very rapid passing through of fire, will only destroy just that portion, through which it directly passes. A simple, well-known experiment can be given to illustrate and make clear the above fact.

A marble or a bullet when it is thrown rapidly against a pane of glass on a window, the glass is shattered to a number of fragments: but when the same marble or a bullet is allowed to strike on a similar window glass, whith much greater velocity, (for example, when it is projected from a gun) the glass is not broken to fragments, as in the previous trial, but a clean, nice, circular hole is made in the glass, and the other parts of the glass are not affected. In the second case, the ball passed through the glass so quickly, that it had not time to produce its destructive effects on the other parts of the glass. The same explanation holds good in the case of lightning "stroke."

The second reason for the prevalent belief that something falls from the sky is the fact of the appearance of strange, solid, commonly known in Tamil as *kannakkol.* (which means the burglar's tool), on the path of the lightning stroke, on the ground. We had not ourselves the pleasure of seeing this object but the existence of which is so widely believed that we may here take it

for granted that it is a reality; there is no strong reason to disbelieve the existence of such on object. The explanation is quite apparent. The electric discharge which constitutes a 'lightning stroke' passes through the earth in search of a good conductor—a current of water under the ground. On its way, if the earth happens to be sandy the heat is sufficient to melt the sand to a solid. The solid so formed must necessarily be longer than it is short; and being made of molten sand, it must have the same property as quartz. As is well known, this is one of the hardest substancess we have; in fact, it is only second to diamond in its hardness. Hence its use by the burglar, for making circular holes even in the most solid walls. We are informed that this forms the cutting end of a big compass, used for making circular holes in walls, through which the burglar crawls into the house or room.

It is clear then that the above popular belief is erroneous. The crash of thunder, and the flashes of lightning are both the result of an electric discharge through a non-conducting medium such as air: lightning and thunder are produced, when electricity passes from one cloud to another or from a rain cloud to the earth. Lightning flashes usually occur within thunder clouds and only rarely from one ordinary cloud to another or from a cloud to the ground.

The deafening crash of thunder and the dazzling light of the flash, produce an impression on the mind of the observer, leading us to believe that the lightning is more prewerful than mere man can comprehend. Such is not the case. The flash is after all a feeble display of nature's energy. It amounts only to a few horse-power of electricity. The amount of light given by a single flash is enough to illuminate an area of two square miles. The bolt itself would be visible several miles off, but the remotest part of the region mentioned would have as much light as would be given by a candle quite enough to read by; to produce such a light it would be neccssary to spend 13,000 horse-power for a second. These figures appear very large, but the time is short the flash might be only for 1/11000th part of a second, but the impression on the eye would continue for a tenth of a second anyway. An exact calculation of this amount of force would mean only about four horse-power.

The kind of electricity produced in the thunder-cloud is not like that which is produced by the ordinary electric battery. Lightning electricity is known as *static* electricity, the same kind as is produced by rubbing amber with silk. When a body like a metallic sphere is charged with static electricity the charge stays only on the surface. The quantity of full charge depends upon the area over which it can spread. If the globe has a surface area twice that of another such globe, it can hold twice the charge of static electricity that the latter can hold.

Minute particles of water form a cloud: when a number of these unite and form a large particle, it becomes heavy and falls to the ground as a *rain-drop.* When such a thing happens, the electric charge on the small particles must be spread on the surface of the rain-drop—which has only a small surface area, when compared to the surfaces of all the minute particles which formed a single drop. Consequently there is more electricity than the drop can hold. It must hunt up other accommodation either in some cloud or on the earth. Hence the lightning and thunder when the transfer of electricity takes place from one place to another.

Flashes in the clouds are often several miles long: These are often composed of a chain of small flashes. Lightning discharges from one cloud to another or to the earth, differs greatly in force: some lightning bolts are very heavy and splinter trees to tooth-picks, destroy buildings and fuse rock. Others are mild and do little or no damage where they strike.

The question of how the static electricity gets into the clouds is very difficult to answer. One theory is that it is generated by the evaporation of water by the sun's rays. Another that static discharges are continually taking place from the earth into the air and are then readily collected by particles of moisture. The latter theory probably is near the truth.—*P. S. Journal.*

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